

Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 22.

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VOL. VIII.

From the Later Day Luminary.

MISSION TO BURMAH.

MR. JUDSON'S JOURNAL.

After much tedious detention, resulting from our connection with government, brother Price and myself set out from Rangoon, on the 23th of August, in a boat furnished at the public expense; and on the 28th of Sept. reached Ava, the present capital, a few miles below Ah-mah-rah-pore. We were immediately introduced to the king, who received brother Price very graciously, and made many inquiries about his medical skill, but took no notice of me, except as an interpreter. The atwenwoon Moungh Zah, however, immediately recognized me, made a few inquiries about my welfare, in the presence of the king, and after his majesty had withdrawn, conversed a little on religious subjects, and gave me some private encouragement to remain at the capital.

Oct. 1.—To-day, the king noticed me for the first time, though I have appeared before him nearly every day, since our arrival. After making some enquiries, as usual, about brother Price, he added, "And you, in black, what are you? a medical man too?" "Not a medical man, but a teacher of religion, your majesty." He proceeded to make a few inquiries about my religion, and then put the alarming question, whether any had embraced it. I evaded, by saying, "Not here." He persisted, "Are there any in Rangoon?" "There are a few." "Are they foreigners?" I trembled for the consequences of an answer, which might involve the little church in ruin; but the truth must be sacrificed, or the consequences hazarded, and I therefore replied, "There are some foreigners and some Burmans." He remained silent for a few moments, but presently showed that he was not displeased, by asking a great variety of questions on religion and geography and astronomy, some of which were answered in such a satisfactory manner, as to occasion a general expression of approbation, in all the court present. After his majesty retired, a than-dau-tsen (a royal secretary) entered into conversation and allowed me to expatiate on several topics of the christian religion, in my usual way. And all this took place in the hearing of the very man, now an atwenwoon, who, many years ago, caused his uncle to be tortured almost

to death under the iron maul, for renouncing Boodhism and embracing the Roman Catholic religion! But I knew it not at the time, though, from his age, a slight suspicion of the truth passed across my mind. Thanks to God for the encouragement of this day. The monarch of the empire has distinctly understood, that some of his subjects have embraced the christian religion, and his wrath has been restrained. Let us then hope, that, as he becomes more acquainted with the excellence of the religion, he will be more and more willing, that his subjects should embrace it.

Oct. 3.—Left the boat, and moved into the house ordered to be erected for us by the king. A mere temporary shed, however, it proves to be, scarcely sufficient to screen us from the gaze of the people without, or from the rain above. It is situated near the present palace, and joins the enclosure of Prince M——, eldest half brother of the king.

Oct. 4.—On our return from the palace, whither we go every morning after breakfast, Prince M—— sent for me. I had seen him once before, in company with brother Price, whom he called for medical advice. To-day he wished to converse on science and religion. He is a fine young man of twenty-eight, but greatly disfigured by a paralytic affection of the arms and legs. Being cut off from the usual sources of amusement, and having associated a little with the Portuguese padres, who have lived at Ava, he has acquired a strong taste for foreign science. My communications interested him very much, and I found it difficult to get away, until brother Price sent expressly for me to go again to the palace.

Oct. 15.—For ten days past have been confined with the fever and ague. To-day, just able to go to the palace, and have a little conversation with some of the court officers. Afterwards, visited Prince M——.

Oct. 18.—Had a very interesting conversation, in the palace, with two of the atwenwoons and several officers, on the being of God, and other topics of the christian religion. Some of them manifested a spirit of candour and free inquiry, which greatly encouraged me.

Oct. 21.—Visited the atwenwoon Moungh Z. and had a long conversation on the religion and customs of foreigners, in which

I endeavoured to communicate as much as possible of the gospel. Upon the whole, he appeared to be rather favourably disposed, and on my taking leave, invited me respectfully to visit him occasionally. Thence I proceeded to the palace, but met with nothing noticeable; and thence to the house of Prince M—, with whom I had an hour's uninterrupted conversation. But I am sorry to find, that he is rather amused with the information I give him, than disposed to consider it a matter of personal concern. I presented him with a tract, which he received as a favour; and finally I ventured to ask him, whether Burman subjects, who should consider and embrace the christian religion, would be liable to persecution. He replied, "Not under the reign of my brother. He has a good heart, and wishes all to believe and worship as they please."

Oct. 22.—Brother Price went to Ahmah-rah-pore to meet a gentleman just arrived from Rangoon, who we hope may have letters for us. Made an introductory visit to Prince T—, second own brother to the king. He received me with the affability which characterizes his intercourse with foreigners. At night, brother Price returned, with a large parcel of letters and magazines and newspapers from our beloved, far distant native land, and what was still more interesting to me, eight sheets from Mrs. Judson, on her passage towards England, the first direct intelligence I have received from her, since she left Madras roads. The Divine blessing appears to have crowned her efforts, and those of the pious captain of the ship, to the hopeful conversion of several souls, and, among others, the ladies of a family of rank, her fellow-passengers. At the last date, April 24th, she was under the line, in the Atlantic, and experienced a slight return of her complaint, after having long indulged the hope that it was completely removed. A single line from Bengal informs me of the death of our dear brother Colman, but leaves me ignorant of the particulars. May our bereaved sister be supported under this heaviest of all afflictions; and may the severe loss, which the mission has sustained, be sanctified to us all.

Oct. 23.—Had some conversation with Moungh Z. in the palace, partly in the hearing of the king. At length his majesty came forward, and honoured me with some personal notice for the second time, inquired much about my country, and authorized me to invite American ships to

his dominions, assuring them of protection, and offering them every facility for the purpose of trade.

Oct. 24.—Visited Moungh Z. at his house. He treated me with great reserve, and repelled all attempts at conversation. Afterwards called on Prince M—, and spent a great while with him and the officers in waiting. The whole tract was read before them, by one of the secretaries. In the afternoon, went out of town to visit Moungh Shwa-thah, former viceroy of Rangoon. During our absence Prince M— sent to our house to call me, saying that a learned pundit was in attendance, with whom he wished to hear me converse. I mention the circumstance as somewhat indicative of the Prince's mind.

Oct. 25.—A tedious, unprofitable day, the forenoon spent in the palace to no purpose, and the afternoon with Prince M— and Prince T—, at their houses, without being able to introduce any religious or useful conversation.

Oct. 26.—While I lay ill with the fever and ague, some days ago, a young man, brother of an officer of Prince M—, visited me, and listened to a considerable exposition of gospel truth. Since then he has occasionally called, and manifested a desire to hear and know more. This evening, he came to attend our evening worship, and remained conversing till nine o'clock. I hope that light is dawning on his mind. He desires to know the truth; appears to be, in some degree, sensible of his sins, and has some slight apprehension of the love and grace of the Lord Jesus Christ.

Oct. 28.—Spent the forenoon with Prince M—. He obtained, for the first time, (though I have explained it to him many times,) some view of the nature of the atonement, and cried out "good, good." He then proposed a number of objections, which I removed to his apparent satisfaction. Our subsequent conversation turned, as usual, on points of geography and astronomy. He candidly acknowledged, that he could not resist my arguments in favour of the Copernican system; and, that if he admitted them, he must also admit, that the Boodhist system was overthrown. In the afternoon, visited Prince T—. A hopeless case.

Oct. 29.—Made an introductory visit to the great Prince, so called, by way of eminence, being the only brother of the queen, and sustaining the rank of chief atwenwoon. Have frequently met him at the palace, where he has treated me rather

uncourteously; and my reception to-day was such as I had too much reason to expect.

Oct. 30.—Spent part of the forenoon with Prince M— and his wife, the princess of S—, own sister of the king. Gave her a copy of Mrs. Judson's Burman catechism, with which she was much pleased. They both appear to be somewhat attached to me, and say, do not return to Rangoon, but, when your wife arrives, call her to Ava. The king will give you a piece of ground, on which to build a kyoung (a house appropriated to the residence of sacred characters.) In the evening, they sent for me again, chiefly on account of an officer of government, to whom they wished to introduce me.

Oct. 31.—Visited the atwenwoon Moun K—, whom I have frequently met at the palace, who has treated me with distinguished candour. He received me very politely, and, laying aside his official dignity, entered into a most spirited dispute, on various points of religion. He pretended to maintain his ground without the shadow of doubt; but I am inclined to think that he has serious doubts. We parted in a very friendly manner, and he invited me to visit him occasionally.

Nov. 1.—Visited the Tset-kyah-woongyee, at his particular request, with brother Price. He made the usual inquiries, medical and theological, and treated us with marked politeness.

N. B. The woongyees, of which there are four, rank next to the members of the royal family, being *public ministers of state*, and forming the high court of the empire. The atwenwoons, of which there are six or seven, may be termed *private ministers of state*, forming the privy council of the king. Next in rank to the woongyees are the woondouks, *assistants* or deputies of the woongyees. The subordinate officers, both of the palace and of the high court, are quite innumerable.

Nov. 6.—Since the last date, have been confined with another return of the fever and ague.

Nov. 7.—Ventured to call again on the great Prince, and was rather better received, but had no religious conversation.

Nov. 11.—Visited the than-dau-tsen Moun Tsoo (of Oct. 1st,) and spent an hour very agreeably, though unable to introduce religion. He manifests more personal friendship, than any other of my Ava acquaintances.

N. B. Understood that, according to the public registers, 40,000 houses have removed from Ah-mah-rah-pore to Ava, the

new capital, and that 50,000 remain. The Burmans reckon ten persons, great and small, to a house, which gives 700,000 for the whole population of the metropolis of Burmah.

Nov. 12.—Spent the whole forenoon with Prince M— and his wife. Made a fuller disclosure than ever before of the nature of the Christian religion, the object of Christians in sending me to this country, my former repulse at court, and the reason of it, our exposure to persecution in Rangoon, the affair of Mong Shwa-gnong, &c. &c. They entered into my views and feelings with considerable interest; but both said, decidedly, that though the king would not himself persecute any one on account of religion, he would not give any order, exempting from persecution, but would leave his subjects, throughout the empire, to the regular administration of the local authorities.

After giving the Prince a succinct account of my religious experience, I ventured to warn him of his danger, and urge him to make the Christian religion his immediate personal concern. He appeared, for a moment, to feel the force of what I said, but soon replied, "I am yet young, only twenty-eight. I am desirous of studying all the foreign arts and sciences. My mind will then be enlarged, and I shall be capable of judging whether the Christian religion be true or not." "But suppose your highness changes worlds in the mean time." His countenance again fell. "It is true," said he, "I know not when I shall die." I suggested, that it would be well to pray to God for light, which, if obtained, would enable him at once to distinguish between truth and falsehood; and so we parted. O, Fountain of Light! shed down one ray into the mind of this amiable Prince, that he may become a patron of thine infant cause, and inherit an eternal crown.

Nov. 14.—Another interview with Prince M—. He seemed at one time almost ready to give up the religion of Gaudama, and listened, with much eagerness and pleasure, to the evidences of the Christian religion. But presently two Burman teachers came in, with whom he immediately joined, and contradicted all I said.

Nov. 18.—Visited the princess of T—, at her particular request. She is the eldest own sister of the king, and therefore, according to Burman laws, consigned to perpetual celibacy. She had heard of me from her brother-in-law, Prince M—, and wished to converse on science and religion. Her chief officer and the mayor of the city

were present ; and we carried on a desultory conversation, such as necessarily takes place on the first interview. Her highness treated me with uncommon affability and respect, and invited me to call frequently.

Nov. 26.—Have been confined since the 21st, with a third attack of the fever and ague. To-day went to the palace, and presented a petition for a certain piece of ground within the walls of the town, "to build a kyoung on." The king granted it, on condition that the ground should be found unoccupied.

Nov. 28.—Spent the whole day at the palace, in endeavouring to secure the ground petitioned for. At night, the land measurer general's secretary accompanied me to ascertain the premises, and make out a plan of the place.

Nov. 29.—The land measurer general reported to the atwenwoons, that the ground was not actually occupied, but having been the site of kyoung, when formerly the city was the seat of government, must be considered sacred and unalienable ; in which opinion nearly all the atwenwoons coincided, notwithstanding the king's decision to the contrary.

Had an interesting interview with Prince M—, and presented him with a copy of the three last chapters of Matthew, in compliance with his wish to have an account of the death and resurrection of Jesus Christ. He appeared concerned for our failure to-day in the privy council, but still maintained, that though the ground was sacred, it might with propriety be given to a priest, though not a priest of Gaudama, and advised me to make another application to the king.

Dec. 25.—I have had nothing scarcely of a missionary nature to notice, since the last date, having been employed most of the time (that is, in the intervals of two more attacks of the fever and ague) in endeavouring to procure a piece of ground within the city, but have been defeated at every point. At one time, I had received the king's positive order for the place above mentioned, and, at considerable expense, passed it through the privy council and the supreme court, as far as the chief woongyee but as soon as he saw it, he disputed its propriety ; and at the next morning levee, which he summoned me to attend, he civilly told his majesty that the ground was sacred, and ought not to be given away. Three of the atwenwoons joined him. The king at first remained

silent ; but at length said, "Well, give him some vacant spot." And thus was the order cancelled. At for the vacant spot, if we are debarred all sacred ground, I believe it will be impossible to find it within the walls either of the inner or the outer city, such is the immense demand for places, occasioned by the perpetual emigration from the old city.

In prosecuting this business, I had one noticeable interview with the king. Brother Price, and two English gentlemen were present. The king appeared to be attracted by our number, and came towards us ; but his conversation was directed chiefly to me. He again inquired about the Burmans who had embraced my religion. "Are they really Burmans ? Do they dress like other Burmans ?" &c. I had occasion to remark, that I preached every Sunday. "What ! in Burman ?" Yes. "Let us hear how you preach." I hesitated. An atwenwoon repeated the order. I began with a form of worship which first ascribes glory to God, and then declares the commands of the law of the gospel ; after which I stopt. "Go on," said another atwenwoon. The whole court was profoundly silent. I proceeded with a few sentences declarative of the perfections of God, when his majesty's curiosity was satisfied, and he interrupted me. In the course of subsequent conversation, he asked what I had to say of Gaudama. I replied, that we all knew he was the son of the king Thogdau-dah-nah ; that we regarded him as a wise man and a great teacher, but did not call him God. "That is right," said Mounk K. N. an atwenwoon who has not hitherto appeared very friendly to me ; and he proceeded to relate the substance of a long communication which I lately made to him in the privy council room, about God and Christ, &c. And this he did, in a very clear and satisfactory manner, so that I had scarcely a single correction to make in his statement. Mounk Z. encouraged by all this, really began to take the side of God, before his majesty, and said, "Nearly all the world, your majesty, believe in an eternal God ; all, except Burmah and Siam, these little spots !" His majesty remained silent ; and after some other desultory inquiries, he abruptly arose and retired.

Jan. 2.—To-day I informed the king, that it was my intention to return to Rangoon. "Will you proceed thence to your own country ?" "Only to Rangoon." His majesty gave an acquiescing nod. The

atwenwoon Moun Z— inquired “Will you both go, or will the doctor remain?” I said that he would remain. Brother Price made some remark on the approaching hot season, and the inconvenience of our present situation; on which Moun Z—, inferring that it was on account of the climate that I was about leaving, turned to me, saying, “Then you will return here after the hot season.” I looked at the king, and said, that if it was convenient, I would return: which his majesty again sanctioned by an acquiescing nod and smile, and in reply to brother Price said, “Let a place be given him.” Brother Price however thinks of retaining the small place on which we now live, for medical purposes, and getting a place at Chagaing, on the opposite side of the river, for his permanent residence.

In the evening had a long conversation with Moun Z—, on religion. He believes that there is an eternal God, and that Gaudama and Christ and Mahomet, and others, are great teachers, who communicated as much truth respectively as they could; but that their communications are not the word of God. I pressed my arguments as far as I dared; but he seemed to have reflected much on the subject, and to have become quite settled and inflexible in his conclusions. He may be called a Deistic Boodhist, the first I have met in the country. On parting, however, he remarked, “This is a deep and difficult subject. Do you, teacher, consider further, and I also will consider.”

Jan. 7th.—Among the many places which I endeavoured in vain to procure, was a small one, (sufficient for one family only,) pleasantly situated on the banks of the river, just without the walls of the town, and about a mile from the palace. But it had been appropriated by the chief woongyee, and partly fenced in, with the intention of building a temporary zayat for his recreation and refreshment, when accompanying the king in that quarter of the city, and was, therefore, placed beyond any reasonable hope of attainment. Among other desperate attempts, however, I wrote a short petition, asking for that place, and begging leave to express my gratitude by presenting a certain sum of money. It was necessary to put this into his own hand; and I was, therefore, obliged to follow him about, and watch his movements, for two or three days, until a favourable opportunity occurred, when he was apart from all his retinue. I siezed

the moment, presented myself before him, and held up the paper. He read it, and smiled—“You are indefatigable in your search after a place. But you cannot have that. It is for my own use. Nor if otherwise, could you get it for money. Search further.”

I now concluded to return to Rangoon for the present, and wait until the town should be settled, when, as all inform me, I shall be able to accommodate myself better. I accordingly informed the king of my purpose, as mentioned above, and began to look about for a boat. In the mean time, it occurred to me, to make a “seventh attempt to fix the thread,” and I sought another interview with the chief woongyee, a being who is really more difficult of access than the king himself.

This evening I was so fortunate as to find him at his house, lying down surrounded by forty or fifty of his people. I pressed forward into the foremost rank, and placed myself in a proper attitude. After a while, his eye fell upon me, and I held up a small bottle of eau de luce, and desired to present it. One of the officers carried it to him. He happened to be much pleased with it, and sat upright—“What kind of a house do you intend to build?” I told him, but added, “I have no place to build on, my lord.” He remained in a meditating attitude a few moments, and then suddenly replied, “If you want the little enclosure, take it!” I expressed my gratitude. He began to take more notice of me—inquired about my character and profession—and then entered, with considerable spirit, on the subject of religion. After some conversation, he desired a specimen of my mode of worship and preaching; and I was obliged to repeat much more than I did before the king; for whenever I desisted, he ordered me to go on. When his curiosity was satisfied, he lay down, and I quietly retired.

(To be concluded.)

From the Christian Observer.

DUTY AND BENEFIT OF INSTRUCTING SLAVES.

WE cannot resist laying before our readers the following important statements of Sir George Rose and J. Stephen, Esq. on the duty and benefits of imparting Chris-

tian instruction to the Slaves in our West-Indian colonies. They were delivered at the last anniversary meeting of the Wesleyan Missionary Society, partly as an explanation of the motives of the speakers, as churchmen, in assisting the Missionary objects of that institution in its labours among our West-Indian bondsmen.—*Christ. Ob.*

Sir G. Rose said, that

“For reasons which it would be necessary for him to explain, he had to address the meeting as a member of the Established Church, and as a holder of West-India property. Of that church, he was an affectionate, and, he trusted, not unfaithful member: in her he had lived, and in her, if his reason continued, he believed he should die. But, being such, he had felt himself called upon to act in a new and most painful situation, by a solemn and imperative sense of duty, from a predicament in which he had been placed, and which did not arise from any choice of his own. A small West-India property had come to him by inheritance, and by entail: it brought with it a great burden on his mind, because it involved a fearful moral responsibility, which had rested deeply on his heart; for he could not but be anxious for the spiritual welfare of the Negro population on his estate. Their temporal weal, he had ascertained, was well provided for; but it was also his duty to obtain spiritual instruction for those who were thus placed in his hands; and to seek it from those who could best communicate it. There was a slight varnish of Popery over a gangrenous mass of heathenism, in the Negro population of the estate.

“Under the circumstances of the island, it was not possible for him to obtain assistance from the Church of England, or he should naturally have sought it there. Upon these matters he spoke on authority, though that of others, having never himself been in the West-Indies; for when he came into the possession of this property, he filled a confidential trust from his sovereign in a foreign land, and, since then, had, with but little exception, been absent from England. He knew something of the hostility of the planters of the island against certain modes of providing for the religious instruction of the Negroes. It was his duty, on the one hand, to obtain it for them at any rate: but to select, if possible, the most palatable mode, as that which would insure him the co-operation of other proprietors and their agents. Under this impression, he addressed himself, in the first instance, to another respectable body, but unsuccessful-

fully. In these circumstances he felt that he had no choice but to go, at once, to the Wesleyans, through whom he sought to benefit the souls of the Slaves. He accordingly addressed himself to the Wesleyan Missionary Society; and he spoke it to their honour, that they most willingly seconded his views, and were ready labourers in the cause,—acting with equal zeal, liberality, disinterestedness, and piety,—and, under God’s blessing they had greatly succeeded.

“Of two considerable plantations in a large island, the responsibility for which rested largely on him, the moral state of the one, where a missionary had been stationed, was greatly improved: in the other, on which no Christian instruction had been given, ignorance, dishonesty, deceit, and vice prevailed to an alarming extent. This discovery pointed out the advantages of moral and religious instruction. On the religious estate, the infliction of punishment was gradually diminishing. In a plantation of 250 persons, 120 men and 130 women, only ten men and one woman had been punished during the preceding year. He was informed by a very sensible and respectable man, that he had the most sanguine hope and conviction, that, in a few years, corporal punishment would be wholly discontinued, by means of the improvement in the moral and religious character of the Negroes; and he felt himself called upon in honour and fairness to state, that this flourishing condition and important change were almost exclusively, if not exclusively, owing to the labours of the Wesleyan Missionaries. And it had been fully demonstrated to him, that the *INFERIOR*, but now *CHRISTIAN*, estate is become more *PRODUCTIVE* than the other, which still remains *PAGAN*.

“He hoped that these most gratifying results would have the effect of bringing over the other persons to consider the propriety of laying open their estates to missionaries. If it was their duty to send the Gospel over the face of the earth, according to the last injunction of the Redeemer, a nation, pre-eminently distinguished by its greatness and power, and by its means of diffusing the light of Christianity, was particularly called on to send out more labourers for that blessed purpose; and more especially was it the duty of Great Britain, to see that those immediately committed to their hands, whatever may be their state in other respects, should at all events be called to the glorious liberty of the Gospel.

“He felt most deeply that this was the

first duty of the British Nation toward the Slaves of the West-India Colonies. Whatever might be said or done in the Legislature on the great question respecting the Negroes, he felt that the extension of Christianity to them is of the utmost moment—the thing of all others the most calculated to promote all interests of every kind; and that object, he trusted, might be secured and provided for.

“Thus impressed, should any West-India proprietor, a member of the Church of England, do him the honour to ask his advice what to do, he should respectfully exhort him, as to himself, to remain a member of that church, and to aid, as far as he had the power, in strengthening, invigorating, and adorning it—‘*Sparta natus es; hanc orna.*’ As to his slaves, he would exhort him to seek christian instruction for them, as a thing most indispensable; to seek it through the Church, if it could be had of her—but if it could not, then to seek it from such Protestant body as it can be best obtained from; and also to consider, that he is in conscience bound not to leave the burthen, at least the cost of it, on other shoulders than his own.”

Mr. Stephen remarked, that

“It was his lot, to see the introduction of the Gospel by the Wesleyan connexion among the Slaves of the West Indies, seven or eight and thirty years ago; when their missionaries first visited the Island of St. Christopher, where he resided for eleven years. He was, one Sunday attending the church in the capital of that island; and, while there, he perceived that, present in the church, and immediately behind himself, were three persons who joined very fervently in the responses of the service; which was no common thing in the West Indies. He had not heard of them before. They were the three missionaries first sent out by the Wesleyan Society to that part of the world; and one of them was that amiable, that pious, that indefatigable servant of his Lord and Master, the late Rev. Dr. Coke. These were the men who came to bring the blessings of the Gospel to the Slaves of the West-India islands. They could not be, as some uninformed persons had imagined, enemies of the Church of England, whose first visit was to that Church.

“The difficulties of missionaries at that period, from local circumstances, were much greater than many supposed. They came thither, not to meet with encouragement and assistance, but to encounter every species of neglect, contempt, and aversion.

But they diligently sowed that seed of life, which would spring up into an abundant harvest. Who could calculate what would result from the Christian instruction and discipline of twenty or thirty thousand persons, now actually united in the classes of the society; and of a much larger proportion of hearers?

“At the most moderate calculation, there were eight hundred thousand Slaves in the West-India settlements—who were their fellow-subjects, as well as their fellow-creatures—who had the strongest claims of justice, as well as compassion, on the British government and the British people. It was impossible for him to add to their convictions on the importance of this subject; but let them animate one another, in humble and pious exultation for what Almighty God had already been pleased to effect. They had not only been enabled to carry the blessings of the Gospel, in the exercise of Christian charity, to those who so greatly needed them, but they had redeemed this Christian land from merited reproach. The Protestant Church of England, to which he belonged, had neglected to pay any particular attention to the Slaves of the West-Indies; for the fact was, that, with the exception of the Protestant Dutch Church, no provision had been made for their spiritual wants. Not so had the Roman Catholics acted. In the French, Spanish, and Portuguese settlements, some knowledge of the Catholic faith had been communicated to them: but nothing had been expressly done in their behalf, by the Protestant clergy of the Church of England. Few of the Slaves ever attended the regular services of the church: scarcely ever were they seen there, except that now and then one peeped in at the doors, to see what was going on. He knew one pious clergyman (and he mentioned it to his honour) who attempted to benefit the slave population by establishing an evening lecture; but he soon gave it up, because he found that, from their want of previous elementary instruction, he could interest them but little. Yet that pious clergyman rejoiced that others were doing what himself could not effect. Religion would benefit the temporal and civil condition of the Negroes, as well as promote their spiritual and eternal interests. To act like his right honourable friend, Sir George Rose, would raise the feelings of the master, as well as those of the slave; and make them both, not merely in name, but in reality, Christians.”

NEW-HAVEN, NOVEMBER 1.

UNIVERSITY OF NORTH CAROLINA.

The Faculty of the Institution consists of a President, four Professors, and two Tutors.—There are at present one hundred and seventy-three students in the four classes. Three of the Professors are natives of this State, viz. the Rev. ELISHA MITCHELL, A. M., Professor of Mathematics and Natural Philosophy; DENISON OLMSTED, A. M., Professor of Chemistry and Mineralogy; ETHAN A. ANDREWS, A. M., Professor of Languages.

ORPHAN ASYLUM.

The annual meeting of the *Washington Orphan Asylum Society* was held in the Rev. Dr Laurie's Church, Washington City. The National Intelligencer observes; "it was an interesting sight to see fourteen female children, most neatly though humbly appa-ralled, headed by the matron, to whom the Institution is greatly indebted for its present excellent condition. The voices of these children, hymning praises to their Maker, were enough to subdue even flinty hearts. After the hymn, which was preceded by prayer, the Annual Report was read, and the officers were chosen for the ensuing year.

RELIGIOUS CHARITABLE SOCIETY.

This Society was established eleven years since, in the County of Worcester, Mass.—The last annual meeting was held September 17th. The receipts of the year, were \$694.97.—The Rev. John Crane, D. D., is the President of this Society, and the Rev. Benjamin Wood, Secretary.

HOME MISSIONARY SOCIETY OF ENGLAND.

At the fourth Anniversary of the Society, on the 20th and 21st of August, it was ascertained that the contributions of the year, amounted to more than £4000 sterling. The Home Missionary Magazine, states,

Several of the stations of the Society have recently been visited by some of the secretaries, and members of the committee, in order to ascertain their state, and they have been highly gratified with what they have seen and heard. It is the earnest wish of the committee that their friends would, in their country excursions, visit some of the stations. All their proceedings are fairly open to the inspection of the public, and the spheres of their operation are AT HOME. The access to them is therefore easy, and the great good doing, by many of the Missionaries, has not been half told, lest it should appear like exaggeration. On some stations many souls

have been converted; on others, Sunday Schools are in a most flourishing state; and on others, the very face of the neighbourhood has been changed and moralized, where all before was a scene of awful depravity.

The Rev. Dr. Wardlaw, preached before this Society in May last. He chose for his text 1 Cor. i. 26—29, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called," &c.

The following are extracts from his sermon:—

"Let me not be misunderstood, as pleading for the necessity of extensive erudition, in every instrument now employed to do good to the souls of men. No. There are cases in which it is far from being requisite. There are thousands, and tens of thousands of the population of our own country, who are ignorant of the first principles of the gospel of Christ, to whom essential benefit might be done by agents, not thus amply endowed. The man who can state and impress the great truths of God with clearness, simplicity, and earnestness; the man who can read, with propriety and feeling, a Village Sermon, to a company of ignorant fellow-sinners, may be the instrument of real and extensive benefit. And no instrument is to be despised by christians, none to be left unemployed by them, whose labours God may bless for the ends of his grace. It was the simple tale of the cross, the testimony of "Jesus Christ and him crucified," as the atoning sacrifice for the sins of a lost world, that affected the wonders of conversion of old; and it is this that effects both at home and abroad, the wonders of conversion still: and he who can tell this tale, and exhibit the record of salvation, by free grace, through the merits of a suffering Redeemer, may be honoured to "turn many to righteousness," who may be nurtured and carried forwards afterwards, in christian light and purity, by the more enlarged knowledge, and regular instructions of a stated ministry. The great truths by which the consciences of sinners are awakened, their understandings spiritually illuminated, their wills subdued, and their hearts won over to God, are few and simple. And when sinners have once "tasted that the Lord is gracious," they will desire the "pure milk of the word, that they may grow thereby:" they will "leave the first principles of the oracles of Christ," and under the tuition of "scribes well instructed unto the kingdom of heaven," "go on unto perfection."

"And surely, my brethren, if the obliga-

tion of christian benevolence extends to men of every tongue, and people, and nation, its claim must possess peculiar force *at home*. The claim begins with family, and enlarges its range progressively, to kindred, and friends, and country, and mankind. If it be the fact, that there are many thousands of our own countrymen, who pass under the common name of christian, and yet are living in the ignorance of heathens, and dying in this ignorance, and going down to the grave with a lie in their right hand; are we not acting a miserably inconsistent part, a part that admits of no vindication, if we are working contributing, and associating, and praying, for the salvation of the heathen, and yet are putting forth no efforts, raising no funds, forming no combinations, and sending up no prayers, for those who are at our very doors, perishing for lack of knowledge!—who are to be found by hundreds in many of our country villages, and by thousands in the streets and lanes of our populous cities! What a field for unostentatious, but useful labour, is presented in this vast metropolis itself!

“Christians have often been reproached, and sometimes the reproach has not been without foundation, for zeal abroad, and negligence at home. The Home Missionary, whose cause we this day plead, has contributed, along with other Home Institutions, to wipe away this reproach. I need not say that I consider it as having a most imperative and paramount demand on the countenance and support of British christians. I wish not an abatement of their zeal for Foreign Missions; I wish not the abstraction of a single farthing from that hallowed cause; I wish their zeal to burn with a still more ardent flame, and their liberality to flow in a still more copious stream. But neither their zeal nor liberality must be exhausted abroad; perishing fellow-countrymen must have their share in both.—”

“The hands of the Society are fettered by deficiency of pecuniary means; they have had to refuse many applications for village preaching; and to meet even their presents demands would require double their present income. I rejoice, and so will you, to hear of such demands; they are a token for good; they are a pledge of the Society’s usefulness: and they are, moreover, the voice of God in the ear of christian charity, and of British patriotism. It cannot be, that the voice should be unheard when it is God that pleads, and when those for whom he pleads are not “men of Macedonia, calling from a distance, but

“brethren and kinsmen, according to the flesh,” living and dying amongst us.”

To these extracts we will add, both for its own excellence, and as proof of the interest felt by many in England for the cause of the Home Missionary Society, a description of a Missionary given by Miss Jane Taylor, in her *Essays in Rhyme*.

‘A poor Itinerant—start not at the sound!
To yonder licenc’d barn his course is bound;
To christen’d heathens, upon christian ground,
To preach—or if you will, to rant and roar,
That Gospel news they never heard before.
Two distant Hamlets this same day have heard
His warning voice, and now he seeks the third;
No mitred chariot bears him round his See,
Despis’d, and unattended journies he;
And want and weariness from day to day,
Have sown the seeds of premature decay:
There is a flush of hectic on his cheeks,
There is a deadly gasping when he speaks.
—How many a rich one, less diseas’d than he,
Has all that love can do, or doctor’s fee;
Nurs’d up and nourish’d with the fondest care,
Screen’d from the slightest blast of evening air,
At noon, well muffled in his ermin’d gown,
Takes his short airing with the glasses down:
Each novel dainty that his taste may suit,—
The quiv’ring jelly, or the costly fruit,
Love racks invention daily to present,
And if he do but taste it, is content.—
But not so he, nor such is his reward,
Who takes his cross, and follows Christ the Lord!
A brief, coarse meal, at some unseemly board,
Snatch’d as the hasty intervals afford,
Fresh from the crowded preaching-house to meet
The keen, night vapour, or the driving sleet;
And then the low, damp bed, and yet the best
The homely Hamlet yields its weary guest;
And more than all, and worse than all to bear,
Trial of cruel mockings every where,—
That persecution, which whoever will
Love Jesus Christ in truth, shall suffer still;
—Not such, indeed, as his fore-fathers saw,
(Thanks to the sheltering arm of civil law,)
But scorn, contempt and scandal, and disgrace,
Which hunt his followers still, from place to place
—Such are the hardships that his sickly frame
Endures, and counts it joy to suffer shame.”

SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

Three persons have lately arrived in this country and placed themselves under the patronage of the above named Society. These are Mr. and Mrs. Simon, and Mr. Primker. The *N. Y. Observer*, gives the following account of them:—

Mr. Simon is the son of the Chief Rabbi of Sloppa in Poland, and was educated for the same office. By a providential visit to England, Mr. S. received the first impression of “the truth as it is in Jesus.” After a long and severe conflict in his mind, urged by strong affection, Mr. S. concluded to return to his father. At Rotterdam on his way home, it pleased the Lord to bring to his heart with power

these words, "Why halt ye between two opinions?" Having delayed his return to Poland for four months, and having during that time so learnt Christ as to be willing to forego all for him, he made a public profession of His name, on the 17th of August 1817, and was baptised by the Rev. Richard Hay.

With the desire of preparing for future usefulness among his brethren, Mr. S. left Rotterdam for Scotland, where he prosecuted his Theological studies the first year in the university of St. Andrews, and the three following in that of Edinburgh.

The first year of his public ministration was spent in Holland; but on hearing of the efforts of the Count Von der Recke for promoting the spiritual welfare of Israel, he went to Germany to co-operate with him in his undertaking. After spending more than a year thus engaged, Mr. S. became convinced that from the nature of the government, &c. the hope of forming a community or church of Hebrew christians in Germany, is impracticable. For this happy realization of prayer and prophecy, he was powerfully directed to America, having learnt from the public prints of the United States, that the Meliorating Society had in contemplation the purchase of a portion of land for the site of such a community.

Mr. Frederick Gustavus Primker, was born of Jewish parents in the year 1795 at Brieg, a town of Prussian Silesia. Till he was fourteen years of age, he was instructed in the Hebrew and German languages, and was then sent to Breslau to the gymnasium of Maria Magdalene. In his twentieth year he went to the university at Berlin, where for the first two years he heard lectures on Philology, and Philosophy, and then studied medicine. He attended somewhat to the practice, but chiefly to the theory, in its connection with other parts of natural philosophy. In 1819 he went to Vienna, in order to learn medicine and chirurgery at the great Institute. There he became acquainted with Mr. Veit, who was director of the Veterinary Institute, and who was also devoted to the study of Theology. In their conversations, the subject of christianity was introduced; with little effect, however, on Mr. P's mind, so little could he then understand of it.

Shortly after this period, he took the charge of a school. With his pupils he read the Bible, particularly the New Testament; and the truths of the Gospel developed themselves more and more. He at length resolved to study Theology; and

his friends preferred Tübingen to all the other universities, as well on other accounts, as because he would there soonest be allowed to receive the holy rite of baptism. Accordingly, in the autumn of 1821, he left Cerlin, but on his way, his mind was so powerfully agitated with doubts, and the painful remembrance of his parents and sisters, that he gave up his journey, and returned sick. He then again applied himself to the study of natural philosophy, in which he continued more than a year, his mind divided between belief and doubt, till in March of the present year, he resolved to leave his connections, and in a distant place to receive the holy rite of baptism. This place was Frankfort on the Maine, where he was baptised the 16th of May, by Dr. Stein. After his baptism, by the advice of the Senator Von Meyer of Frankfort, he went to Stockhamp, an estate near Dusseldorf, which Mr. Simon had hired for the purpose of receiving baptized Jews and giving them instruction. Here he remained from the end of May to the end of July. About this time Mr. Simon resolved on going to New-York, in order there to assist in the formation of the proposed settlement for Jewish converts. He invited Mr. Primker to go with him, whose heart inclining to accept the invitation, he has accompanied him, in confidence that God will direct his further steps.

We learn with pleasure, that the board are zealously engaged in devising the requisite measures for the reception of the emigrants. These measures will be speedily matured, and laid before the public.

WYANDOTT INDIANS.

The Methodist Magazine contains a letter from Bishop M'Kendree, to the Corresponding Secretary of the "Missionary Society of the Methodist Episcopal Church," in which is given some account of the Wyandott Indians, and of the effect produced by missionary labours among them. It appears that this tribe possesses a tract of land, containing 147,840 acres. This tract is about 19 miles in length, by 12 in breadth. The missionary station among the Wyandotts, is at Upper Sandusky, "about 65 or 70 miles north of Columbus, the seat of Government of Ohio." In addition to the tract of land, here mentioned, the Wyandotts also possess an additional section of five miles square "at the Big Spring, head of Blanchard's river." Bishop M'Kendree visited this tribe and inspected the missionary establishment, in June of the present year.

He states that from Columbus "to the old Indian boundary line, which is about

half way, the country is pretty well improved. From thence to the Wyandott reserve, the population is thinly scattered, the lands having been but lately surveyed and brought into market.

On Saturday 21st June, about ten o'clock in the morning, we arrived safe, and found the Mission family and the School all in good health; but was much fatigued myself through affliction and warm weather, which was quite oppressive to me in crossing over the celebrated Sandusky Plains, through which the road lies.

In the afternoon we commenced visiting the Schools, and repeated our visits frequently during the five days which we staid with them. These visits were highly gratifying to us, and they afforded us an opportunity of observing the behaviour of the children, both in and out of School, their improvement in learning, and the whole order and management of the School; together with the proficiency of the boys in agriculture, and of the girls in the various domestic arts. They are sewing and spinning handsomely, and would be weaving if they had looms. The children are cleanly, chaste in their manners, kind to each other, peaceable and friendly to all. They promptly obey orders, and do their work cheerfully without any objection or murmur. They are regular in their attendance on family devotion and the public worship of God, and sing delightfully. Their proficiency in learning was gratifying to us, and is well spoken of by visitors. If they do not sufficiently understand what they read it is for want of suitable books, especially a translation of English words, lessons, hymns, &c. into their own tongue.

But the change which has been wrought among the adult Indians, is wonderful! This people, "that walked in darkness have seen a great light,—they that dwelt in the land of the shadow of death, upon them hath the light shined." And they have been "called from darkness into the marvellous light" of the gospel. To estimate correctly the conversion of these Indians from heathenish darkness, it should be remembered that the Friends (or Quakers) were the first to prepare them in some degree for the introduction of the Gospel, by patiently continuing to counsel them, and to afford them pecuniary aid.

The first successful Missionary that appeared among them, was Mr. Stewart, a coloured man, and a member of our Church. The state of these Indians is thus described by him, in a letter to a friend, dated in June last.

"The situation of the Wyandott nation of Indians when I first arrived among them, near six years ago, may be judged of from their manner of living. Some of their houses were made of small poles, and covered with bark; others of bark altogether. Their farms contained from about two acres to less than half an acre. The women did nearly all the work that was done. They had as many as two ploughs in the nation, but these were seldom used. In a word they were really in a savage state."

But now they are building hewed log houses, with brick chimnies, cultivating their lands, and successfully adopting the various agricultural arts. They now manifest a relish for, and begin to enjoy the benefits of civilization; and it is probable that some of them will, this year, raise an ample support for their families, from the produce of their farms.

There are more than *two hundred* of them who have renounced heathenism and embraced the Christian Religion, giving unequivocal evidence of their sincerity, and of the reality of a divine change. Our Missionaries have taken them under their pastoral care as probationers for membership in our church; and are engaged in instructing them in the doctrine and duties of our holy religion; though the various duties of the Missionaries prevent them from devoting sufficient time for the instruction of these inquirers after truth. But the Lord hath mercifully provided helpers, in the conversion of several of the interpreters and a majority of the chiefs of the nation. The interpreters feeling themselves the force of divine truth, and entering more readily into the plan of the Gospel, are much more efficient organs for communicating instruction to the Indians. Some of these chiefs are men of sound judgment and strong penetrating minds, and having been more particularly instructed, have made great proficiency in the knowledge of God and of divine truths; and being very zealous, they render important assistance in the good work. The regularity of conduct, the solemnity and devotion of this people, in time of divine service, of which I witnessed a pleasing example, is rarely exceeded in our own worshipping assemblies.

To the labours and influence of these great men, the chiefs, may also in some degree be attributed the good conduct of the children in school. Three of the chiefs officiate in the school as a committee to preserve good order and obedience among the children. I am told that Be-

between-the-logs, the principal speaker, has lectured the school children in a very able and impressive manner, on the design and benefit of the school, attention to their studies and obedience to their teachers. This excellent man is also a very zealous and a useful preacher of righteousness.—He has, in conjunction with others of the tribe, lately visited a neighbouring nation, and met with encouragement.

On the third day after our arrival, we dined with *Between-the-logs* and about twenty of their principal men, six of whom were chiefs, and three interpreters; and were very agreeably and comfortably entertained. After dinner we were all comfortably seated, a few of us on benches, the rest on the grass, under a very pleasant grove of shady oaks, and spent about two hours in council. I requested them to give us their views of the state of the school; to inform us without reserve of any objections they might have in the order and management thereof, and to suggest any alteration they might wish. I also desired to know how their nation liked our religion, and how those who had embraced it were prospering?

Their reply was appropriate, impressive, and dignified, embracing distinctly every particular inquiry, and in the order they were proposed to them. The substance of their reply was, that they thought the school was in a good state and very prosperous; were perfectly satisfied with its order and management, pleased with the superintendent and teachers, and gratified with the improvement of the children. It was their anxious wish for its permanence and success. They gave a pleasing account of those who had embraced religion, as to their moral conduct and inoffensive behaviour, and attention to their religious duties. They heartily approved of the religion they had embraced, and were highly pleased with the great and effectual reformation which had taken place among them.

In the close they expressed the high obligations they were under to all their kind friends and benefactors; and in a very respectful and feeling manner thanked their visitors, and the superintendent and teachers for their kind attention to themselves and to their children; and concluded with a devout wish for the prosperity and eternal happiness of them and all their kind friends. It was an affecting scene; and tears bespoke their sincerity.

In this school there are Indian children sent to it from Canada. Others which were lately sent, were detained and taken

into another school, at the rapids of Manmee, under the direction of the Presbyterians. An apology was written by the superintendent thereof to ours, stating that the detention was made on the presumption that the school was full, &c.

When we reflect upon the state of the Wyandotts, compared with their former savage condition, we may surely exclaim, "What hath God wrought?" "The parched ground hath become a pool, and the thirsty land springs of water, the wilderness and the solitary place is made glad, and the desert blossoms as the rose."—The marks of a genuine work of grace among these sons of the forest, accords so perfectly with the history of the great revivals of religion in all ages of the church, that no doubt remains of its being the work of God.

That a great and effectual door is opened on our frontier, for the preaching of the Gospel to the Indian nations which border thereon, and that we are providentially called to the work, I have no doubt. The only question is,—Are we prepared to obey the call? The success of our missionary labours does not depend on the interference of miraculous power, as in the case of the Apostles, but on the ordinary operations and influences of the Holy Spirit through the instrumentality of a Gospel Ministry supported by the liberality of a generous people.

We have lately received an invitation from a distinguished officer of the Government, to extend our Missionary labours to a distant nation of Indians. A gentleman of this State who has visited New-Orleans has taken a deep interest in its favour; and from the great increase of population from other states, and the great probability of doing good at least among them, he urges another attempt. And from his influence, his ability and disposition to minister to its support, we entertain a hope of success.

From a general view of our Missions, and of what the Lord is doing by us, we certainly have abundant cause to "thank God and take courage," and to persevere faithfully and diligently in the great work; looking to the Great Head of the Church, that he may bless our labours and crown them with success.

MISSIONS IN RUSSIA AND PERSIA.

The indefatigable Missionaries of the Scottish Society are proceeding in their arduous undertaking of converting the Tartars to Christianity, amidst alternate discouragements and hopes. At one village they are derided, insulted, driven

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away, and threatened with expulsion, and even death, whilst in an other, the bigoted Mahomedan inhabitants after listening to them for awhile, turn away, from the evident fear of an impression these strange doctrines might make. They will not hear, lest they should repent and be saved; yet at some few places, the people hear them gladly, and evidently remember what they hear. With the Persians, the prospect of success seems not quite so distant, as the scriptures are very widely circulated amongst a people who can read them, which few of the Tartars can. The exertions of the mission attract considerable notice, not only at Astrachan, but throughout Persia, for whilst priests and laymen visiting the former place, frequently seek out its agents, to dispute with them on the comparative merits of the Christian and Mahomedan systems, they were lately surprised at a request made through a merchant for a copy of the scriptures in Arabic, for the use of one of the chief Mollahs of Ispahan. This request was of course gladly complied with, as far as they possessed the ability to do so, for the Psalms and the New Testament were all they had in Arabic, though they added to them a Persian Testament.

[Inves.

From the Boston Recorder.

INTEMPERANCE.

We rejoice to witness any efforts made for the suppression of intemperance.—Laws have been enacted in some of the states to post up in public, drinking persons, and to fine those who furnish them with spirits. In two or three cities the number and privileges of cellars, taverns, and dram-shops have been restricted by civil authority. We have only to regret that these efforts are so few and feeble; these laws so poorly executed. Nothing comparatively is yet actually accomplished. Moral Societies, which sprung into being a few years ago, as by magic, at the alarming prevalence of vice, are merged nearly all in oblivion. Their influence was gone, even sooner than their name. Intemperance now walks at large, aided rather than opposed by law. The sale of licences has become a source of public revenue, at the expense of public virtue.

The expense of the United States for ardent spirits in 1821, was officially reported to exceed \$22,000,000. In 1823 it has been estimated by some at \$30,000,000; by others at \$50,000,000. Fifty million dollars is probably more correct than any smaller estimate. This is an

average at \$5 to each inhabitant. Our national tax is \$2.

The detail of facts, on this subject, is most appalling. During the past year the deaths by intemperance were in the city of New-York 44, (besides 33 who became insane by this vice;) in Philadelphia 25; in Boston 25; in Washington 7. Compare these with those in London which were 4, and it appears that while the population of London is ten times greater, the deaths by intemperance are eleven-times less than in New-York; that while 1 in 4,500 at London died by intemperance, 1 in 150 perished at Philadelphia by the same deadly poison.

The city of Charleston, so highly and so justly celebrated for the extent and liberal spirit of its charities, pays for the support of this vice a tax of \$50,000 a year.

The evil has extended to our villages and towns. A town in Maine of 1500 inhabitants consumed the last year 50 hogsheads of Rum, worth \$2,500. This is a sum about equal to the income of the Maine Missionary Society.

In Connecticut a town containing 1600 souls, ably supporting the ministry and aiding every benevolent object, yet expends annually for ardent spirits a sum not less than \$3,000. Nor let it be thought that this town is notoriously vicious. Few towns of New-England, of equal population and business, can boast of more order and general sobriety. And I venture to assert that few, on examination, will present facts less mortifying.

Nor is this evil confined to populous cities and New-England villages. In the new settlements of the west, it is if possible more formidable and portentous than in the Atlantic States.—The causes are the fertility of the soil, the ease with which it is cultivated, and the difficulty of finding sale for the abundant productions. The surplus produce above the home consumption is greater than that of the older states. Hence the granaries are full, the distilleries more numerous, and the whisky more easily purchased. Now look at a small fact; and say whether a people, who have emigrated for the sole purpose of money-making, are not exposed to the snares of intemperance. Whiskey may be purchased for 32 cents a gallon;—for 8 cents a quart;—for 4 a pint;—for 2 half a pint. A man, then, for two cents may become comfortably intoxicated; may get dead drunk for 4.—A dram in New England is half a gill—at the west a gill—the price the same.

It is an evil of wide extent in the land.

And still it spreads. No check is given, or scarcely attempted, Philanthropists, Statesmen, and Christians, witness and deplore it. But still it spreads; stalking abroad shamelessly at noon, as at midnight. As a destroying angel it lifts its pallid front and ghastly look in our cities, towns and scattered settlements. It reels, and wears rags in every street; and mouths the heavens with its drunken blasphemies under every hedge. Nor does it lay its polluted hands on the rabble merely, it may be seen in milder and more fashionable forms pacing splendid carpets, waving a lily hand over a well furnished sideboard, and here and there possibly flushing the cheek and deadening the eye even of female delicacy. Go where you will you find its footsteps—health, intellect, and property ruined—social order gone—the happiness, peace and virtue of families banished. It inflicts wounds deep at every point of the nation, beggaring parents and leaving children to ignorance, infamy, and vice, wretched themselves and to be the corruptors of public morals.

Fifty million dollars lost is a trifle, a point of vanity, compared with the moral influence of intemperance.

This immense sum has poured down the throats of 10,000,000 people, 75,000,000 gallons of liquid fire, mingling and flowing with their life's blood. Nay more; must I not deduct at least one million children and nearly the whole female population from the drinking community. We have then, 75,000,000 gallons boiling and burning in the flesh of 4,000,000 men. A quantity sufficient to supply a constant stream of 8,000 gallons an hour—a quantity, which, if collected into a single reservoir, would form a small ocean, on whose bosom might be anchored a line of warships half a mile in length—or, if gathered into a canal, would fill one 4 feet deep, 14 feet wide, and 30 miles long.

We complain of the burden imposed by charitable demands. But all the charities of the United States, exclusive of hospitals, infirmaries and similar institutions, have not the last year exceeded *a quarter of a million* dollars. Those of England, with the same limitations, have fallen *below two millions*! The whole christian world, then, we may with confidence say does not expend annually five million dollars in spreading the gospel of salvation; while the United States of America bestow fifty millions in proclaiming their own infamy and hastening their ruin.

I have only to add, as the result of the examination made into the *causes and*

preventives of the evil under consideration, that, unless in the villages and cities leading men *combine* in opposition, unless the number of licensed taverns and dram-shops be restricted by civil authority, and unless imposition of heavier taxes be made upon domestic distilleries and of higher duties upon imported spirits, we can anticipate only a perpetual increase of this alarming evil.

HINTS FOR YOUNG LADIES.

If young women waste in trivial amusement the prime season for improvement, which is between the ages of 16 and 20, they will hereafter regret bitterly the loss, when they come to feel themselves inferior in knowledge to almost every one they converse with; and, above all, if they should ever be mothers, when they feel their own inability to direct and assist the pursuit of their children, they will then find ignorance a severe mortification and a real evil. Let this animate their industry; and let not a modest opinion of their capacities be a discouragement to their endeavours after knowledge. A moderate understanding, with diligent and well directed application, will go much farther than a more lively genius, if attended with that impatience and inattention which too often accompany quick parts. It is not for want of capacity that so many women are such trifling, insipid companions, so ill qualified for the friendship and conversation of a sensible man, or for the task of governing and instructing a family; it is oftener from the neglect of exercising the talents which they really have, and from omitting to cultivate a taste for intellectual improvement; by this neglect they lose the sincerest of pleasures, which would remain when almost every other forsakes them, of which neither fortune nor age can deprive them, and which would be a comfort and resource in almost every possible situation in life.

Mrs. Chapone.

AWFUL DEATH.

On Monday, June 16th, a respectable young farmer, about twenty-eight years of age, residing in a small village near Parkgate, in the county of Cheshire, had been drinking in company with several others at the Black Horse, Heswell. He left the public-house in a state of intoxication about ten o'clock, and feeling himself indisposed went to bed. At an early hour in the morning his wife was awoken by a rattling noise in his throat, occasioned, it is supposed, by some obstruction. She jog-

ged him with her elbow, but could not make him sensible. The motion was repeated, but without effect. She then became greatly alarmed, and, after striking a light, sent for medical aid; but before it could be obtained the vital spark had fled, and her husband was a corpse at her side. The inn where the deceased had been gratifying his intemperate desire on the night which preceded this awful catastrophe, exhibited, it is said, a spectacle of chilling horror. The parties were all inebriated, and appeared to be vying with each other which could utter the most dreadful oaths and imprecations. Thus are the wicked sometimes "driven away in their wickedness." "Because there is wrath, beware, lest he take thee away with his stroke; then a great ransom cannot deliver thee."—*Lond. Evan. Mag.*

MUNIFICENT DONATION.

It is understood that JOHN McLEAN, Esq. deceased, has bequeathed the sum of one hundred thousand dollars in aid of the Massachusetts General Hospital; thus rendering the deceased the greatest benefactor of this humane institution,—*Gaz.*

SUPPRESSION OF VICE.

The happiest effects have resulted from the vigorous execution by the Police Court and City Authorities, of the several acts "for suppressing rogues, vagabonds, common beggars and other idle, disorderly and lewd persons." The House of Correction, is now in activity and it has already sensibly diminished the number of great offences on West Boston Hill.—*Statesman.*

REDEEMED CHINESE.

There are now at the University of Halle, in Germany, two Chinese, whom the King of Prussia redeemed from some Dutchmen, who were exhibiting them for money, and placed at the University that they might learn the German language. One of them is the son of a priest and astrologer, and is about thirty years of age; the other is a son of a silk merchant, and is twenty-five years old. They apply themselves to the study of the language with great industry, but find much difficulty in acquiring the pronunciation of syllables composed of two consonants, and particularly the letters L and R. Some of the Savans of the University are also by their assistance learning the Chinese.

[*Daily Adv.*

SABBATH SCHOOLS.

MR. WHITING,—

As the following account of a Sunday School was particularly interesting to me, I send it for publication in the *Intelligencer*, in the hope that it may be profitable to others also.

The report of the directors was that it had continued 21 Sabbaths. There had been 67 scholars on an average. These were divided into 22 classes. They had recited 51,605 verses of Scripture. In Coleman's Catechism 4,560 questions; verses of Hymns 7,052; answers in Assembly's Catechism 3,026; total 66,243. Two Misses 13 years of age recited 4,700 verses each. They were each presented with a Bible as a reward of industry.

As they had previously purchased a Bible for themselves with the tickets given them, they generously gave them to their pastor requesting him to send them to some missionary station as a present to the best Sabbath Scholars in connexion with it.

Will not this example, which is highly creditable to these young ladies, emulate others to do likewise? May the blessing of many ready to perish come upon them. It has been evinced by the operations of the Sabbath School in this place that much good may be accomplished by means of these institutions.

Nothing, my dear Sir, looks so much like the coming in of the "latter day glory." I know not how a lovelier prospect can be presented before the church, unless in an actual revival of religion. May Sabbath Schools increase an hundred fold. May the Lord of the harvest bless them abundantly, to the glory of his great name.

Your's, &c.

H.

Great Barrington, Oct. 21, 1823.

MR. WHITING,—

Sir,—In the month of August last, a Sabbath School was commenced in the town of Mount Washington, Mass. In this place there is no minister of any denomination established. The number of families is small, probably not more than fifty or sixty; in religious sentiment, considerably divided. The writer of this article was present at the lecture at the close of the school, and his heart was so cheered with the prospect, that he could not withhold a narration from the public. Universalists, Methodists, Presbyterians, and Baptists, were united in this great and good work, in heart and hand.

The success which has attended their effort was truly astonishing. The school had been opened only seven Sabbaths. Average number of scholars 39. 10,741 verses of Scripture; 2,745 of hymns, and 240 answers to Coleman's Catechism, making in the whole 13,726 verses, had been recited.

The business of their annual meeting was conducted in great harmony. The present prospect is uncommonly flattering. May that dear Saviour who took the little children in his arms and blessed them—send down his Holy Spirit to guide them into all truth. And may the parents and the children have occasion for ever to bless God that they have enjoyed the benefits of a Sabbath School.

H.

Berkshire, Oct. 20, 1823.

POETRY.

From the Christian Spectator.

"PEACE I LEAVE WITH YOU, MY PEACE I
GIVE UNTO YOU."

How peaceful is the closing hour
Of summer day, so calm and still,
While modest eye, with blushes warm,
Glides pensive o'er the western hill.

How peaceful is the evening Lake
That spreads its mirror still and fair,
While pleased the peerless queen of heaven
Lingers to view her image there.

How peaceful to the eye of youth,
Is the bright path of future years,
While Hope, sweet siren, hides with flowers
Each dark recess of woe and tears.

But storms will shroud the summer sky,
And sweep the Lake ere dawning day,
And darker storms, with eddying whirl,
Will bear youth's fondest hopes away.

Yet still there is a blissful calm,
E'en here on earth to mortals given,
That cheers the heart, that changes not—
Sweet foretase of the rest of heaven.

When hopes that dawned are sunk in night,
And parted friends are wept no more—
When sighs are hushed, and sorrows soothed,
And passion's troubled storm is o'er—

When the wrapt soul, serene and calm,
Rises in blest communion free,—
This peace, O God, my Hope, my Rest,
This perfect peace, is found in Thee !

For the Religious Intelligencer.

The Presbytery of Columbia, held their session at Green-River in the town of Austerlitz, N. Y. on the 16th of October, when they ordained to the office of Evangelists three of their licentiates, viz. Egbert Roosa, David S. Morse, and Dewitt Tappan. The introductory prayer was offered by the Rev. Henry B. Stimson, the sermon was preached by the Rev. David Porter, D. D., from 2 Cor. 10, 4. The consecrating prayer was offered by the Rev. Azariah Clark, the right hand of fellowship was given by every minister of the Presbytery according to the custom of the Presbyterian Church, the charge was given by the Rev. Silas Churchill, and the concluding prayer was offered by the Rev. Benjamin F. Stanton. The occasion was joyful and interesting; the music was animating, and the audience was attentive and solemn. The persons who were ordained, are expected to labour as missionaries in frontier and destitute settlements, and we trust that the prayers of many have already ascended to the throne of God, that the Holy Spirit may enable them to use successfully those weapons which are not carnal, but mighty through God, to the pul-

ling down of strong holds. It is hoped also, that all the friends of Christ who read these lines, will offer their fervent prayers to the God of all grace, for their fidelity and success.

The Presbytery, at the same session, licenced three young men of promising talents, to preach the gospel of Christ. While we bless God for raising up such instruments for the advancement of his cause, and while we implore his blessing to rest upon them, let us beseech him to multiply the heralds of the cross, and to vouchsafe the influence of the Holy Spirit in copious effusions till the gospel shall be known and embraced by every people in every clime.—*Communicated.*

PRESENTATION OF THE BIBLE TO
THE NEWLY MARRIED.

A Society for this object is formed at Stockholm, Sweden, for the benefit of those who, at their marriage could not conveniently purchase the scriptures. The example has been followed in France, and is recognized with approbation by the President of the Bible Society of Montbeliard. M. Fellot, Vicar at Couthenans, being present immediately after the celebration of a marriage, at which the Bible was presented,—instead of the noisy mirth usual on such occasions, found two families united, listening with the most devout attention to the reading of this holy book by the bride.—*Watchman.*

EXTRACT FROM BOSWELL'S LIFE OF
JOHNSON.

On the 6th March, 1754, came out Lord Bolingbroke's works, published [3 years after Bolingbroke's decease] by Mr. David Mallet. The wild and pernicious ravings, under the name of "Philosophy," which were thus ushered into the world, gave great offence to all well principled men. Johnson, hearing of their tendency, which nobody disputed, was roused with a just indignation, and pronounced this memorable sentence upon the noble author and his editor. "Sir, he was a scoundrel and a coward: a scoundrel for charging a blunderbuss against religion and morality; a coward, because he had not resolution to fire it off himself, but left half a crown to a beggarly Scotchman, to draw the trigger after his death."

MINISTERIAL LONGEVITY.

Saratoga Springs, Sept. 23.

The Rev. John Rathbone, who is on a visit to this village, in company with his son, from New-York, preached in the Baptist meeting-house, on Lord's-day, the 21st inst. from 1 Tim. ch. 2. v. 5.

He is now in the 95th year of his age, the 75th of his religious profession, and 72d of his public ministry.

His venerable age, his silver locks, and his ancient eloquence, which would do honour to and promote the usefulness of modern divines, all contributed to fix the attention, while divine truth fell from his lips, to the edification of the listening audience.

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